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is noted and appreciated, but its limitations and defects are inherent in a method which never goes beyond the mere phenomena to an "appreciation of religion." This spiritual religion should not be called mysticism, for the latter is too negative toward the outer world, has a God of abstraction, and has "staked its precious realities too exclusively upon the functions of what we today call the subconscious." The spiritual reformers held a broader view of man and the world, a view in which the reason that is in man and the world is recognized, and yet not identified with religious illumination, which has always a moral, practical character. They also appreciated the significance of history and held to the revelation of God mediated through the actual historical Christ, whose triumph they expected in a historical sense. These men stand apart from the main current of the Reformation and represent a higher interpretation of Christianity. In it is to be found "the genuine beginning in modern times of what has come to be the deepest note of present-day Christianity, the appreciation of personality as the highest thing in earth or heaven."

It is impossible, of course, in a brief review to follow the work in detail. It is everywhere illuminating and its quotations from the originals, though marked inevitably by a degree of monotony, are made with fine discrimination and establish conclusively the author's main thesis, referred to above. The large space given to Boehme and the evident dependence of many of the "spirituals" upon his works are indicative of the presence of a powerful speculative philosophic impulse in the whole movement. It should be added, perhaps, that Jones writes not merely as a historian but as a philosopher, and his expositions rise not infrequently to the height of genuine eloquence. The work is timely and will strengthen the hands of those who seek to establish a type of Christianity transcending traditional Protestantism as truly as orthodox Protestantism transcended Catholicism.

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THE MEANING OF RELIGIOUS EXPERIENCE¹

It is abundantly evident that one of the most important tasks in the interpretation of religion is the extensive and intensive study of first-hand utterances. Until we know exactly what people are trying to

¹ *The Drama of the Spiritual Life. A Study of Religious Experience and Ideals.* By Annie Lyman Sears. New York: Macmillan, 1915. xxiv+495 pages. \$3.00.

express in their religious life, we are not in a position to define with accuracy the nature of religion. Miss Sears has brought together in this volume an exceptionally suggestive variety of material from a wide range of sources, both Christian and non-Christian. These citations are interwoven with her own exposition in such a way as to reinforce her interpretation. In intent, therefore, her study is an inductive examination of significant religious utterances.

As a matter of fact, however, the book is shot through with a specific doctrine as to the nature of religion, and one gets the feeling that the citations from literature have been collected and arranged primarily to embellish the author's theories. In brief, she is dominated by a love for exhibiting any experience as consisting of a paradox, in which two conflicting motives strive for complete mastery and must be reconciled in some higher unity. The necessity for this reconciliation is an evidence of an ideal realm to which appeal may be made for the ultimate solutions of our problems. The book sets forth these paradoxes in profuse detail, with many repetitions; and the material for investigation is turned to account to illustrate one side or the other of the conflict, which must be resolved by appeal to a higher unity.

The author is a disciple of Professor Royce, and his recent emphasis on the social character of the object of religious worship is reflected in her discussions. As opposed to Professor James's suggestion that we reach God through the activities of a mystic subliminal consciousness, Miss Sears insists that worship is a rationally defensible communion with a social Other; and that the character of this Other is found to be such that in worship and trust of this Other we find the contradictory demands of our religious experience satisfied.

The bulk of the book is concerned to show how a "way of life" may be attained which will enable the distressed man with his divided state of consciousness to attain peace and unity of mind. The topics under which she deals with the problem of salvation are characteristic. The religious man is attempting to resolve the disjunction in his experience between the mystical and the ethical, the individual and the social, grace and merit, necessity and freedom, the inner and the outer, the temporal and the eternal, the dynamic and the static, and the many and the one. This list shows how easily Miss Sears passes from distinctively religious experience to epistemological problems. Sooner or later the details of any concrete contrast are taken up into the problem of finding a metaphysical unity for the mind distracted by the hopelessly insistent paradoxes of our experience.

The primary value of the book consists in its admirable suggestion, found in the title, that religious experience is essentially dramatic, and in the illustrative material, taken from literary as well as from distinctively religious sources. One who shares the idealistic philosophical point of view of the author will be genuinely delighted to see how everything is so easily turned to grist for her mill. The unsympathetic reader will find the book diffuse, repetitious, and decidedly one-sided in its treatment of the theme; but even he will be grateful for the abundant collection of material here put at his disposal.

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DOGMA AND THEOLOGY*

The author uses the term "dogma" in a somewhat new sense. He defines it as "a final revelation in germinal statement. It is the expression of the original and supernatural *datum* of the purely given which creates religion" (p. 12). By revelation he means God giving himself, not truth about himself. He supposes "an historic coming and action of God on man" in Jesus Christ and in the Holy Spirit. This act of grace spreads through the world by means of men as agents. This requires some intelligible statement of "God's will and grace and act." This statement is sacramental; it conveys the grace which converts the world. This statement of the irreducible gospel of our faith is its dogma. This is the original and supernatural datum upon which the church rests. Being a supernatural thing, it belongs to a supernatural body. The historical act, the statement of which is dogma, was the "Cross of Christ," Christ's act of death and rising as God's final and endless act of holy and redeeming love. Christ's teaching and work are of very minor importance; his significance lies in this act. He did not even explain this; that task was left to Paul, who was specially and divinely illumined as the interpreter of this divine deed. Hence, for the statement of the act, the dogma, we should look to Paul. Such a statement we have in his Epistle to the Corinthians: "God hath given us the ministry of reconciliation, which is that God was in Christ, reconciling the world, not imputing their trespasses unto them. For He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him." This is the church's dogma, the supernaturally given source of all saving knowledge.

* *Theology in Church and State*. By Peter Taylor Forsyth. New York and London: Hodder & Stoughton, 1915. xxvi+328 pages.